21

Certain

# QUERIES

## Humbly propoſed

In order to a quiet and Chriſtian ſubmiſſion

To His Highneſs the

## LORD PROTECTOR

And to the preſent Government.

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BY *S. N.* Gent.

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*Ordinem non dari niſi cum ratione ad aliquid primum.* Averroes.
*Mihi pax omni cum civibus bello civili utilior videtur.* Cicero.

It is to be noted in a controverted caſe that a private man by no means ought to take upon himſelf to judge, but follow the poſſeſſion: ſo did Chriſt command tribute to be paid to *Cæſar*, becauſe the money bare his Image, that is, ſaith he, becauſe he was in poſſeſſion of the Empire. *H. Grotius.*

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*LONDON*,

Printed for *P. L.* and are to be ſold at any Book-ſellers ſhop in *London* and *Weſtminſter-Hall*. 1658.

Certain

# QUERIES

Humbly proposed

In order to a quiet and Christian submission

To His Highness the

LORD PROTECTOR

And to the present Government.

BY S. N. Gent.

*Ordinem mea dari ejus conversione ad aliquid primum.* Averroes.
*Mihi pax omni cum civium bello civili militer videtur.* Cicero.

It is to be noted in a commonwealth, as that a private man by no means ought to take upon himself to judge, but follow the possession: so did Christ command, to be paid to Cæsar, because the money bare his Image, that is, faithful, because he was in possession of the Empire. *H. Gyorim.*

LONDON,

Printed for P. L. and are to be sold at any Book-sellers shop in *London* and *Westminster-Hall.* 1658.

# Querie I.

WHether that good and ſober men of any Nation may not be too apt and ready through their own incogitancy and unadviſedneſs to murmure and repine at their Governors and Government, and that without a cauſe: The reaſon of this Querie is grounded both upon preſident and experience: the preſidents are to be found amongſt the people of *Iſrael*; As that ſaying of theirs unto *Moſes*, *who made thee a Ruler and a judge over us*? And again, when *Moſes* ſmote the *Egyptian*, he ſuppoſed that his brethren would have underſtood that God by his hand would deliver them, yet we ſee they did not: the experience hath been in our own land, how have we admired both Governors and Government? nay we have been like unto thoſe S. *Paul* ſpeaks of, that would have pluckt out their own eyes and have given them unto him; even ſo we counted not our lives too dear to be ſacrificed for them; and yet we have ſeen our ſelves diſappointed in our expectations: Now then if thoſe high and confident thoughts of heart concerning the goodneſs and benefit of Governors and Government have ſuffered a fruſtration; then by the ſame Rule may the too mean and hard thoughts either of Governor or Government, receive the like check, ſhame and diſappointment as the *Iſraelites* did concerning *Moſes*, and according to that maxime, *Contraria contrariorum ſunt conſequentia.*

2. Whether that the ſedition and diviſion daily ſown and fomented be not fruits of the fleſh, and the ſeeds-men thereof render themſelves exceeding culpable, both before God and all conſidering men: and whether ſuch perſons may not claim the titles, or at leaſt be juſtly conferred upon them, mentioned in the Epiſtle of *Jude* 8. 2 *Pet.* 2. 10. 2 *Tim.* 3. 3, 4. *viz. to be murmurers, complainers, traitors, high-minded, who deſpiſe Government, preſumptuous, ſelf-willed, and alſo not afraid to ſpeak evil of dignities:* now all theſe ſeveral tranſgreſſors are doubtleſs very offenſive unto God, yet the laſt ſeems to carry a greater emphaſis in it, *As not to be afraid to ſpeak evil of dignities:* it is a certain kind of boldneſs to blaſpheme, for every kind of Authority hath a divine ſtamp upon it; and the greater and higher any Authority is, the greater is the ſin and the nearer to blaſphemy indeed; now for a man to be bold and daring in a wickedneſs, imports a ſtrange kind of eſtrangement from God, and of a proſtituted conſcience; therefore men verſed in this evil occupation had need to conſider whether (according to our Saviours ſaying) the word above mentioned will not judge them at the great day, and before alſo, for commonly they have part in hand until the whole be paid. Now whether the ſin be not yet greater being done and and perpetrated i the name of God, and many times in places where better things ſhould be both ſpoken and heard, and whether that makes it not more abominable: as then old ſaying is,

*In nomine Domini incipit omne malum.*

3. Whether that God Almighty the King of Kings hath not manifeſted and declared as with an audible

audible voice from heaven, that amongst all the son of *Ieſſe*, this is that *David* that he hath choſen to be King of our *Iſrael*: elſe what is the meaning of all thoſe defeats and diſappointments of Treaſon, War and Bloud, and of all thoſe ſignal preſervations, even to the admiration of all that love him, and to the terror of thoſe that ſeek his hurt, if that the Lord that preſerved *Daniel* in the Lions den was not with him? His enemies they neither wanted will nor power nor ſubtilty to bring it to paſs, but God kept an opportunity out of their way. *I* confeſſe, there is a wicked mind amongſt many, which ſay now a'days as the Jews did by our Saviours miracles, that either they were not at all, or elſe done by an evil ſpirit; whether ſuch men had not need to be careful leſt they fight againſt God, as they alſo did.

To whom did God Almighty ever do more, or give greater teſtimony unto then unto the preſent Lord Protector? hath not God crowned him with as many ſignal tokens of his favour as ever he did any the Kings of *Iſrael*? much leſs doubtleſs did he ever take pleaſure in any of the Kings of *England* after ſuch a manner: now then if that God Almighty hath owned and peculiarized him from amongſt ſo many Worthies, and hath made him to tread upon Scorpions, and ſuffer no deadly thing to hurt him, and hath poured contempt, diſgrace and ruine upon all his adverſaries, why then ſhould not any mans conſcience give him leave to ſay, this is Gods Anointed, and him will we obey and pray for?

4. Whether the principal ends of freedom and liberty formerly engaged for be not in the letter and by interpretation fully anſwered in the preſent Government.

The

The first and main end was, the liberty of conscience, which the late King and Bishops did infringe: that was the pad in the straw, which did so disease and trouble many honest and upright hearts. Its true there was ship-money, and some other extra-legal taxes; but that which made those mole-hils seem mountains was, that they must not onely prostitute their purses but their consciences also: as likewise it is apparent that upon all turns and breaches both with the *Scots*, and with the Parliament, it was because the one did absolutely desire rule and domination in things *Ecclesiastick*, and the other was at least suspected to have an itch that way; which could not be born at any hand: had it not been for this great thing called liberty of conscience, a hundred things would not have been so much insisted upon, and would have been easily swallowed without those various combustions and stirs.

Now then in this our mouths may be wide open, and say what is wanting to any, or who can justly complain (except it be in liberty to sinne;) *There is no lowing of the Oxen nor Bleating of the sheep* in this case to any that is so much as morally civil, but all at perfect peace and liberty, as if God was come down among men: onely the *Arminian* party complain they are brow-beaten, which is a little too apparent I confess in some cases, but blessed be God they may notwithstanding say their lot is fallen in a good ground. Doubtless the controversie is not for every understanding to reach or fadome; but whether it be not more easie to be believed then refuted, I leave to others: for my own part, I cannot but believe that there may be an election of some particular

lar perſons more then others: Yet withal I cannot diſcerne from the Scriptures nor Reaſon how thoſe terrible and doleful decrees of particular perſons to be damned from eternity ſhould be ſupported: Now then if conſcience be free, and no reſtraint either to the weak or the ſtrong in well doing. In this have you not all, or once would it not have been eſteemed ſo: Let every man then examine his own conſcience, and ſay plainly whats it he wants (ſaving the caſting out of that unclean ſpirit of pride, Arrogancie and Ingratitude) and then doubtleſs he is either a man that is well, or may be if he himſelf ſeecauſe.

5 Whether the preſent taxes be any ground at all of the leaſt diſcontent to any ſort of men whatſoever. Becauſe Firſt, as to the Parliament Party and thoſe under that head, they have the greateſt reaſon to ſit down not with patience onely but with ſatisfaction, for two reaſons at leaſt: Firſt, becauſe by the late quarrel they have not diminiſhed their eſtates and treaſure, but I may ſafely ſay (and ſpeak no parable) they have increaſed them, and have with their blows received ſuitable encouragement; yet thoſe of that ſort that ſtaid by the ſtuffe have been beſt rewarded. Therefore for theſe Gentlemen that have reapt ſo good a crop and ſo plentiful harveſt to ſcruple the payment of their dues, and to ſpare a little out of their abundance, were high ingratitude to God and men; Conſidering there is nothing in all theſe preſent tranſactions but what themſelves have had ſome hand in to effect.

Secondly, If there were nothing elſe but that peaceable enjoyment of their own minds in Gods

worſhip

worſhip and ſervice, it were ſufficient, becauſe they would in time paſt have purchaſed it at a dearer rate when they were worſe able to bear it.

And as to others as well as to the generation mentioned, I mean all the Proteſtants of England as they are both Chriſtians and Engliſh men, have not the leaſt ground of diſcontent. For the quarrel now is become the old Proteſtant cauſe that ever was afoot ſince the Reformation; it hath pleaſed God through his infinite wiſdom to end all our private and national quarrells, and ſettle it at that point of the compaſs where doubtleſs God Almighty expects we ſhould all agree.

Although the charge hath been great, and ſome mens lives have expired in the quarrel, yet if men would be but ingenuous, there is much done already toward the charge againſt the Romiſh uſurpation, *viz.* what think you of the peace with *Portugal*, and the freedom from the Inquiſition there? whereof our merchants and ſeamen already feel the benefit: and I doubt not but the King of *Spain* alſo will hearken to thoſe moſt noble and Chriſtian terms propoſed by his Highneſs ere it be long. Therefore having put our hands to the plough let us not look back, but rather rejoyce that God Almighty ſtill takes pleaſure in England to produce ſuch Worthies as ſhall be the worlds reformers, as *Conſtantine* the firſt Chriſtian Emperour borne at *York*, and *Lucius* the firſt Chriſtian King: and who cannot but diſcerne, as *Conſtantine* was a bleſſed inſtrument of Gods to diſcharge the world from many of thoſe groſs Idolatries and ſuperſtitions of the heathens, but that his Highneſs is a man exalted and raiſed on purpoſe to purge, as by

fire,

fire, the corruptions, Idolatries & heatheniſh ſuperſtitions of the Church of *Rome*. Conſidering alſo that God hath made many promiſes to extirpate all that is or may be called Antichriſtian; now for us to be negligent, and murmure at ſo good a work, and not rather be thankful though it coſt us our all, is as much as to ſay to the Lord, Depart from us, for we would ſerve other maſters, would not this be to draw a ſackcloth over the ſun, and to poure contempt and ſhame upon our own heads! whom God and Chriſt would have lifted up, and would it not make us like unto *Ieruſalem* as a carcaſe without a ſoul ſo ſoon as the Lord had left them, we know the eagles? I mean the Romans (whoſe enſigne was mottoed with an eagle) ſoon made a prey of them. And further were it any ignoble deſigne or perſonal quarrel or point of honor, we might well ſay then what needs this waſt? but where there is not the leaſt compoſition or ingredient that is not honourable, but a common proteſtant cauſe and for the whole worlds reformation, let us not grudge leſt God repent.

6 Whether it were not more Chriſtian and better becoming the miniſtry to leave their obſcure prayers, as when they pray for the ſupreme Authority, for the Chief magiſtrate, for thoſe in Authority &c. and to pray in plain and intelligible Engliſh for his Highneſs the Lord *Protector* of *England*, *Scotland* and *Ireland* and the territories thereunto belonging, and for the Lords of his Councel, and for his family, &c. for by the former termes of Art no man knows whom they mean, whether his Highneſs or the vagator on the other ſide: If *I* may be ſo bold *I* think they have as much reaſon as the Kings Clergy, for

they enjoy the same benefit with many an Augmentation: besides, it would tend much to a through setling and a quenching of foolish and vain hopes.

I hope there is no such root of bitterness as to imagine they want incouragement, and men of other minds are tolerated, &c. to be the cause of this strange kind of obscure, uncouth and cloudy prayers: Alas his Highness is the father of us all, a father of a family doth not discourage or upbraid any for not being so straight, so tall, so good memory, so quick of discerning; no more can his Highness to the people of several and various minds, if he should it would render him unnatural: for it is much for any magistrate to keep himself free from the charge in the poet, *Dat veniam corvis, vexat censura columbas*, which *I.* doubt not his Highness will have regard unto as hitherto.

7 Whether the inflicting the severest punishment upon traitors, conspirators, &c. be any cause of dissatisfaction to any, but rather by far of the greatest content and submission: for have not those Gentlemen that have been known by the name of the Kings party been favourably dealt with, considered as conquered? their penances for their faults have been very tolerable, and *I* know upon good grounds that many are so ingenuous as to acknowledge it, and will say they believe they should not have shewn so much favour as is received; his Highness in this imitates God Almighty in such a demeanour of himself, for if mercy, forbearance, patience nay and long-sufferance will not do, then he poureth out his wrath and indignation upon the disobedient. Now all that seems hard is that so many worthy Gentlemen who its believed

believed hath had neither intention heart nor hand in any Treasonable Act, should be secured and kept under restraint; the equity and reason of that is plain, because a plot or conspiracy being discovered concerning a party, and many known to be guilty which in appearance seemed as harmless, & much more also then many of the rest: what would they themselves do but think and be very jealous of the whole, and so secure the nation and free the persons if innocent from a temptation and keep them out of harms way? Now if his Highness should hearken too much to his own clemency in such cases, whether he would not, first sin against God in not inflicting punishment; secondly, against the Nation; thirdly against himself.

8. Whether that any people in the world (to speak without any flattery) have Magistrates so free from all manner of corruption as we have? what Prince spends so many hours in prayer and devotion as ours? what King hath a Councell so free from vice? no debauchery, no luxury is to be heard of amongst them; but are all examples of a holy religious life to the nation round about: how impartial in justice? I have not heard so much as one amongst many thosands that can say justice is denied him. And the Court governed according to *Davids* pattern, not a man that is a lyar must abide under his roof, or any that have dependency upon him: now then if so, can we hope to be better, to have more justice under any other way or person? doe you think we shall have better examples, better Counsellors, easier Access, freer from bribery, justice more equally distributed? if we do, it must be when the Millenary kingdom comes to pass, for my part I expect it not.

9. Whether

9. Whether there be any cauſe for the plea of inheritance to the Gentleman on the other ſide, ſo as to diſturb the thoughts of any: you know that the entail of an eſtate may be cut off, and is amongſt us daily: ſo God and men have agreed to cut off his; though I think there was enough in all equity and reaſon to cut off his father, yet ſome do ſurmiſe, and many believe that there was a greater judgement followed him then the things he died for: therefore *I* could wiſh that no man would be ſo daring and preſumptuous as to think otherwiſe then that the juſtice of God and the juſtice of men met together to cut off that line: as he did concerning *Eli*, he promiſed he and his ſhould be prieſts for ever, yet we ſee for ſin and tranſgreſſion the line was cut off. Now its true the ſeed is eſcaped with their lives, *I* am apt to think the reaſon is they are not of ſo ſanguine a conſtitution though in juſtice by the wiſe diſpenſations of God thought meet to undergo the miſery of being vagators upon the face of the earth.

*FINIS.*

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